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IS PUBLISHED WEEKLY, AT  
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WM. LLOYD GARRISON, EDITOR.

TERMS.

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All letters and communications must be post-

The rule is imperative, in order to shield us

from the importations of our enemies. Those

who wish their letters to be taken out of the

office by us, will be careful to pay their post-

age.

Advertisements making one square, or a

line of equal length and breadth, will be inserted

for the first week for 25 cents. One less than a square, 75 cents.

REFUGEE OF OPPRESSION.

[From the New-York Journal of Commerce.]

ORGANIZATION MEETING OF YOUNG

MEN.

The young Men's Colonization Society

held a public meeting at Clinton Hall on

Monday evening, June 1st, 1834. Esq.

of the Society in the chair, and

Mr. R. B. Mason had spoken, and

Secretary of the American Colo-

nization Society, was addressing the meet-

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# THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 21.

BOSTON, MASSACHUSETTS.]

[SATURDAY, MAY 24, 1834.

the moral condition of the people. [Here there was hissing from several persons in the audience.]

The President.—This gentleman has been several times interrupted. It is my duty to say to those who make this disturbance, that this is a meeting of the Young Men's Colonization Society and their friends; and that our opponents have no right to express their opposition here.

Dr. Reese resumed. Sir, labor slavery, and therefore am a friend of Colonization. The benevolent, high-minded men of the South, who, for I have lived among them; and the men who, from the South and West, have lately been employed here in slandering these States, are no more to be taken as fair specimens of Southern men, than Garrison is to be taken as a sample of the inhabitants of Boston; no more than Charles Stuart is to be taken as a sample of Englishmen, or Thomas C. Brown as a sample of the inhabitants of Liberia. The South will yield much to courtesy and kind persuasion, but nothing to intimidation. They would resist all attempts at coercion, as is evident from the severe laws lately passed under apprehensions created by the violence of the North. If slavery should not eventually, under the influence of kindness and confidence, be abolished, it would be because the visionaries of the North would prevent it.—Mr. Charles Stuart had been introduced to us by Garrison. He had come from England to convert this country to the principles of abolition; to teach us how to manage our affairs. It was natural to ask him for his credentials, but from what he was about to read, he thought it would appear that, in this respect, Mr. Stuart was much in the condition of an Irishman who went to seek employment. The gentleman to whom he addressed himself required for his certificate of character.

Why, sir, said Patrick, my last master said he thought I would do better without my character than with it. Mr. Stuart thought proper, while in England, to impugn an account given in the organ of the Peace Society, called the Herald of Peace, and addressed a letter to the editor of that periodical, which has brought him him 'a Vindication' of the Society and its colony, itself sufficient to annihilate Mr. Stuart in the controversy. Mr. Stuart, in his letter to the editor of the Herald of Peace, makes admissions, by which as the lawyers say, he admits himself out of court. He says, 'But is there nothing good, then, in the American Colonization Society? Yes, there is,—1st, For Africa it is good. It interrupts the African slave-trade within its own limits; and the least interruption to that nefarious traffic is an unspeakable good.—2d, For the few colored people who prefer leaving their native country and emigrating to Africa, it is unquestionably a great blessing.—3d, To the slaves, whose slavery it has been, or may be, the means of commencing transportation, it is a blessing, just in as far as transportation is a lesser evil than slavery; and this is by no means a trifling good. 4th, But its highest praise, and a praise which the writer cordially yields to it, is the fact, that it forms a new centre; whence, as from our Sierra Leone, and the Cape of Good Hope, civilization and Christianity are radiating through the adjoining darkness. In this respect, no praise can equal the worth of these settlements.' After this declaration in favor of all that he had denounced, we should think we ought to hear no more of Mr. Charles Stuart.

Rec. Mr. Bethune of Ulster said, he knew it was late, but late was better than never. He had been late in feeling the attachment which he ought to feel for the cause of colonization, and he had to thank the abolitionists for awaking him to his duty. I love the black man, and the more for his wrongs; and I love him still the more because I know that God loves him, and because I anticipate the time when without distinction we shall mingle our praises together in Heaven. It is this which makes me more than ever the friend of our opponents' efforts upon the colored race. But lately they are peaceful and quiet, but now they seem to have acquired a different spirit. I yesterday (Sunday) said Mr. B. pressed near a group of them, when one in a loud tone exclaimed, 'curses that follow; that's Bethune!' He said that notwithstanding the efforts which had been made to reduce the colony of Liberia, it was impossible to hide the fact that it was prosperous beyond all example. The witness Brown was too honest for the purposes of those who wished to use him. The Committee who had operated upon him were much in the condition of the servant whose master sent him to tap a new barrel of beer. The master having waited long, called and inquired why he had not returned? 'Why, master, replied the servant, I have been tapping him and tapping him, and tapping him, and he's all nothing but froth!' [Great cheering.] Colonization is the true and faithful friend of the blacks. It points him to real liberty and helps him to obtain it. The prejudices which are spoken of are not confined to the whites. They exist also among the blacks. There is a mutual repugnance. Two races so situated cannot exist together. History furnishes no trace of any such thing. If the blacks cannot find real freedom here, why should they be kept down from the lofty emotion, 'Where liberty is, there is my country.'

And find it in Liberia. Mr. B. said he was in fault when the other day he had declared that history furnished no Society which could parallel the so called anti-slavery Society. He had since found such a Society. It was the Society of the friends of the blacks, formed among the Jacobins of France. On the very day when the decree of freedom was promulgated in Paris, a colored leader under the influence of that Society, marched at the head of two thousand men into one of the flourishing

towns of St. Domingo, and put all the inhabitants to the sword. The fight was not between blacks and whites, but between blacks and mulattoes; between free colored persons and slaves in insurrection. And what had been the condition of the colored race in that island since? Between the years 1791 and 97, the population diminished from 800,000 to 370,000. When Toussaint, who has been so often appealed to as proof of what black men may be, when come into power, what did he do but drive every one of the liberated slaves back to slavery, there to prepare for freedom? Now this small community of blacks are kept subject under a government of their own color, by a standing army of 50,000 men, and a militia of 100,000.

If our opponents really love the blacks, let them go and proclaim their wrongs where their wrongs are endured. The friends of Colonization had loved the black man even to death. There had been, and still were, among them, some of the most glorious men who have ever adorned the world. When the lamented Methodist missionary Cox was about to embark for Africa, and was asked what should be said if he should die? his reply was, 'say, thousands may perish, but Africa must not be given up.' He died, and Africa must not be given up! Compare with this the love of abolitionists. 'If you will secure us our lives,' they say, 'we will go and preach abolition in the midst of slavery.'

A colored man in the gallery here continued to hiss, as he had repeatedly done before. The President said he thought there must be one of the abolition barrells in the gallery. Some cried, 'put him out.' No, said Mr. Bethune, let him alone; we have no occasion to use force to put down abolition; and continued his remarks. This caution, said he, becomes men who are continually proclaiming that their doctrines must be taught without fear of consequences, but who yet fear themselves to face those consequences. Mr. Bethune went on with other remarks in an impassioned strain of eloquence which we have not time to report. He urged the young men to arouse themselves to effort to counteract the mischievous schemes and doctrines of anti-colonizationists. Such efforts, he assured them, were called for by the exertions and the successes of the other side. If their efforts were properly directed and sufficiently made, they would assuredly succeed. For if colonization was to be put down by the opposition now raised against it, then would it be true that

An eagle towering in his pride of place,  
Was by a mouning owl, hawked at  
And killed.

Several other gentlemen addressed the meeting, whose speeches we find ourselves unable to report. The resolutions we are also obliged to omit.

## SLAVERY.

[From the New-York Evangelist.]

INTERNAL SLAVE TRADE.

LANE SEMINARY, Walnut Hills, Ohio, April 22, 1834.

[CONCLUDED.]

I will now relate briefly a few facts of a different character, showing the unspeakable cruelty of this traffic in its operations upon slaves left behind. The following was related during our debate by Andrew Benton, a member of the theological department, who was an agent of the S. S. Union for two or three years in Missouri. A master in St. Louis sold a slave at auction, to a driver who was collecting men for the southern market. The negro was very intelligent, and on account of his ingenuity in working iron, was sold for an uncommonly high price—about 7 or 800 dollars. He had a wife whom he tenderly loved—and from whom he was determined not to part. During the progress of the sale, he saw that a certain man was determined to purchase him. He went up to him and said, 'If you buy me, you must buy my wife too, for I can't go without her. If you will only buy my wife, I will go with you willingly, but if you don't I shall never be of any use to you.' He continued to repeat the same expressions for some time. The man turned upon him, and with a sneer and a blow, said, 'Begone, villain! don't you know you are a slave?' The negro felt it keenly. He retired. The sale went on. He was finally struck off to this man. The slave again accosted his new master, and besought him with great earnestness and feeling to buy his wife, saying, that if he would only do that, he would work for him hard and faithfully,—would be a good slave—and added with much emphasis, 'If you don't, I never shall be worth any thing to you.' He was now repelled more harshly than before. The negro retired a little distance from the master, took out his knife, cut his throat from ear to ear, and fell, weltering in his blood!—Can slaves feel?

The following happened in Campbell county, Ky. This county lies directly across the Ohio river, opposite Cincinnati. A slave had been purchased by a trader from the lower country. The flat-boat in which he was to go down was lying at the village of Covington, just opposite Cincinnati. The morning came on which he was to go. He was brought on board in chains. His colored acquaintances gathered around him, to bid him 'good bye.' Among those who came, was his wife. She had followed him on foot from their home a few miles in the interior. For some time she stood on the boat in the silence of despair—weeping, but speaking not. But as the moment of separation drew near, she gave vent to her grief in wild and incoherent shrieks, tearing her hair and tossing her arms wildly into the air. She was carried home a raving maniac. In this condition, she continued for weeks, raving and calling out for her husband. The family who owned her, whipped her repeatedly be-

cause she neglected her work to talk and cry about her husband so much. He has never returned. All the circumstances of this affair are known personally to many individuals in Cincinnati.

A number of this institution recently visiting among the colored people of Cincinnati, entered a house where there was a mother and her little son. The wretched appearance of the house and the extreme poverty of its inmates, induced the visitor to suppose that the husband of the woman must be a drunkard. He inquired of the boy, who was two or three years old, where his father was. He replied, 'Papa stole.' The visitor seemed not to understand, and turning to the mother said, 'What does he mean?' She then related the following circumstances. About two years ago, one evening, her husband was sitting in the house, when two men came in, and professing great friendship, persuaded him under some pretence to go on board a steam-boat then lying at the dock and bound down the river. After some hesitation, he consented to go. She heard nothing from him for more than a year, but supposed he had been kidnapped. Last spring, Dr. —, a physician of Cincinnati, being at Natchez, Miss., saw this negro in a drove of slaves, and recognized him. He ascertained from conversation with him, that he had been driven about from place to place since he was decoyed from home by the slave-drivers,—had changed masters two or three times, and had once been lodged in jail for safe keeping, where he remained some time. When Dr. — returned to Cincinnati, he saw the wife of the negro, and engaged to take the necessary steps for his liberation. But soon afterwards, this gentleman fell a victim to the cholera, which was then prevailing in Cincinnati. No efforts have since been made to recover this negro. No tidings have been heard from him since the return of Dr. —. He is probably now laboring upon some sugar or cotton plantation in Louisiana, without the hope of escaping from slavery, although he is a free-born citizen of Philadelphia.

But other methods, more dastardly if not more cruel, are resorted to, to decoy negroes into the southern market. Mr. Robinson, the gentleman above-mentioned, related a case in point. While he was going down the Mississippi, on board of the same boat was a man who had with him a female slave. He repeatedly told her that he was taking her down to live for a short time with his brother. Under this impression she went cheerfully. He told some of the passengers, however, that this was merely a decoy to induce her to go willingly, but that his real object was to sell her. Some time before they reached New-Orleans, Mr. R. left the boat for the interior, and did not arrive in New-Orleans till some days after the boat reached there. The next day after his arrival, he visited the New Exchange, and there saw this woman exposed to sale. He described her appearance as dejected in the extreme. The slaves at the north have a kind of instinctive dread of being sold into southern slavery. They know the toll is extreme, the climate sickly, and the hope of redemption desperate. But what is more dreadful, they fear that if they are sold, they will have to leave a wife, a sister, or children when they love. I hope no one will smile unbelievably when I say, that slaves can love. There is no class of the community whose social affections are stronger. The above facts illustrate this truth. Mr. Benton, of whom I spoke above, tells me, that while prosecuting his agency in Missouri, he was applied to in more than a hundred instances by slaves, who were about to be sold to southern drivers, beseeching him in the most earnest manner to buy them, so that they might not be driven away from their wives, their children, their brothers and their sisters. Knowing that their feelings were as strong as slavery, they addressed him without reserve, and with an entreaty bordering on frenzy. Mr. B. related the following. He was an eye-witness. A large number of slaves were sitting near a steam-boat in St. Louis, which was to carry them down to New-Orleans. Several of their relatives and acquaintances came down to the river to take leave of them. Their demonstrations of sorrow were simple but natural. They wept and embraced each other again and again. Two or three times, they left their companions—would proceed a little distance from the boat, and then return to them, when the same scene would be repeated. This was kept up for more than an hour. Finally, when the boat left, they returned home, weeping and wringing their hands, and making every exhibition of the most poignant grief. Take the following facts as illustrative of the deep feeling of slave mothers for their children. It is furnished me by a fellow student who has resided much in slave states. I give it in his own words. 'Some years since when travelling from Halifax in North Carolina, to Warrenton in the same state, we passed a large drove of slaves on their way to Georgia. Before leaving Halifax, I heard that the drivers had purchased a number of slaves in that vicinity, and started with them that morning, and that we should probably overtake them in an hour or two. Before coming up with the gang, we saw at a distance a colored female, whose appearance and actions attracted my notice. I said to the stage-driver, (who was a colored man) 'What is the matter of that woman, is she crazy?' 'No massa,' said he, 'I know her, it is—' Her master sold her two children this morning to the soul-drivers, and she has been following along after them, and I suppose they have driven her back. Don't you think it would make you act like you was crazy, if you never saw 'em any more?' By this time we had come up with the woman. She seemed quite young. As soon as she recog-

nized the driver, she cried out, 'They've gone! they've gone! The soul-drivers have got them. Master would sell them. I told him I couldn't live without my children. I tried to make him sell me too; but he beat me and drove me off, and I got away and followed after them, and the drivers whipped me back—and I never shall see my children again. Oh! what shall I do!' The poor creature shrieked and tossed her arms about with maniac wildness—and beat her bosom, and literally cast dust into the air, as she moved towards the village. At the last glimpse I had of her, she was nearly a quarter of a mile from us, still throwing handfuls of sand around her, with the same phrenzied air. Here we have an exhibition of a mother's feelings on parting with her children. But when we reflect, that hundreds and probably thousands of mothers are separated from their children annually by this traffic, who will calculate the aggregate of agony which is poured upon the poor black, by the internal slave trade?

I might add other facts, but the length of this communication admonishes me to draw it to a close.

I remain yours,  
In the bonds of the gospel,  
HENRY B. STANTON.

[From the New-York Anti-Slavery Reporter.]

We are much gratified to be able to lay before the readers of the Reporter, the following interesting communication. Who would believe that a serious attempt is now making to deprive every alleged fugitive from slavery, arrested in this state, of a TRIAL BY JURY? Such is the fact.

Bedford, N. Y. 19th April, 1834.  
Dear Sir—Incessant oppression since I returned from New-York, has prevented me from complying before this, with your request to furnish you with certain particulars relative to slavery in the District of Columbia. In the enclosed paper, you will find some interesting facts. With much respect, I remain your obedient servant,  
WILLIAM JAY.

Eliza Wright, Jr.  
FACTS RELATIVE TO SLAVERY IN THE DISTRICT OF COLUMBIA.

On the 1st August, 1826, a notice appeared in the National Intelligencer at Washington, from the Marshall of the D. of C., that a negro named Gilbert Horton, and claiming to be free, had been committed to jail in Washington city as a runaway, and unless his owner proved property, and took him away by a certain time, the negro would be sold 'for his jail fees and other expenses, as the law directs.' Horton was a native of Westchester Co., N. Y., and known there to be free. A public meeting of the inhabitants of the county was called, to take measures for his liberation. The meeting was held 30th August, 1826, and a series of resolutions were unanimously adopted; one of them calling on the Governor to demand the instant liberation of Horton as a free citizen of the State of New-York. Two of the resolutions were as follows:

Resolved, That the law under which Horton has been imprisoned, and by which a free citizen without evidence of crime, and without trial by jury, may be condemned to servitude for life, is repugnant to our republican institutions, and revolting to justice and humanity; and that the representatives from this State in Congress are requested to use their endeavors to procure its repeal.

Resolved, That a committee be appointed to prepare and present to the citizens of this county for their signatures, a petition to Congress for the immediate abolition of Slavery in the District of Columbia.

Governor De Witt Clinton in compliance with the request of the meeting, wrote to the President of the United States, forwarding evidence of Horton's freedom, and requiring his immediate liberation 'as a free man and a citizen.' Horton was released before the receipt of the Governor's letter. The Westchester petition was signed by 800, and presented to the House of Representatives.

In Dec. 1826, Mr. Ward, representative in Congress from Westchester, introduced a resolution calling on the committee for the D. of C. to inquire whether there was any law in the district authorizing the imprisonment of a free person of color, and his sale as an unclaimed slave for his jail fees. The resolution was adopted after much opposition by the Southern members. The committee reported that there was such a law, vindictive of its general policy, but recommended that when the arrested negro was unclaimed he should not be sold, but that the county should pay the cost of imprisonment. The people of Georgetown presented a remonstrance against this proposition of the committee. The law remained unchanged, and so remains, it is believed, to this day.

On the 12th Feb. 1827, Mr. Nelson, of the New-York Senate, introduced the following resolutions, which were referred to the committee of the whole, but were not finally acted upon.

Resolved, As the sense of this legislature, (if the assembly concur therein), that the existence of slavery at the seat of the government of the United States, and in a district under its exclusive control, is derogatory to the national character, and inconsistent with the great principles of liberty, justice and humanity, on which the institutions of our republic are founded.

Resolved, That in the opinion of this legislature, Congress ought to take such measures as in their wisdom may be deemed advisable for the final abolition of slavery in the District of Columbia, and for the immediate prohibition of the further introduction of slaves into that District.

ted States, and to each of the senators and representatives in Congress from this State.

On the 27th March, 1827, a petition was presented to Congress from 1,000 citizens of the D. of C., praying for a revival of the slave laws, and an act declaring that all children of slaves to be born in the District after the 4th July, 1828, should be free at the age of 25, and that the importation of slaves into the District might be prohibited. From this petition, the following is an extract, viz:

'A colored man last summer, who stated that he was entitled to freedom, was taken up as a runaway slave and lodged within the jail of Washington city. He was advertised, but no one appearing to claim him, he was according to law put up at public auction for payment of his jail fees, and sold as a slave for life! He was purchased by a slave trader, who was not required to give security for his remaining in the District, and he was soon after shipped from Alexandria for one of the southern States. Thus was a human being sold into perpetual bondage, at the capital of the freest government on earth, without even a pretence of a trial, or the allegation of a crime.'

In 1828, both houses of the Pennsylvania Legislature passed the following resolution by an almost unanimous vote: viz.

'Resolved, That the Senators of this State, in the Senate of the United States, are hereby requested to procure, if practicable, the passage of a law to abolish slavery in the District of Columbia, in such a manner as they may consider consistent with the rights of individuals and the Constitution of the United States.'

On the 9th Jan. 1829, the House of Representatives

'Resolved, That the committee for the District of Columbia, be instructed to inquire into the expediency of providing by law for the gradual abolition of slavery in the District, in such manner that no individual shall be injured thereby.' Ayes 141—Noes 59.

On the 28th Jan. 1829, a committee of the New-York Assembly, to whom had been referred various memorials relating to slavery in the District of Columbia, made a report, in which they remarked, 'Your committee cannot but view with astonishment, that in the capital of this free and enlightened country, laws should exist, by which the free citizens of a state are liable, even without trial, and even without the imputation of a crime, to be seized while prosecuting their lawful business, immured in prison, and though free, unless claimed as a slave, to be sold as such for the payment of jail fees.' The committee recommended the following resolution: viz.

'Resolved, (if the Senate concur herein,) That the senators of this State, and are hereby instructed, and the Representatives of this State are requested, to make every possible exertion to effect the passage of a law for the abolition of slavery in the District of Columbia.'

The resolution passed the Assembly, but was not acted upon in the Senate.

In 1831, the corporation of Georgetown passed a law making it penal for a free negro to receive from the Post Office, have in his possession, or circulate, any publication or writing of whatever description, of a seditious character, and particularly the newspaper called the Liberator, published at Boston. The punishment for each offence to be a fine not exceeding \$20, or imprisonment for not more than 30 days. In case of inability to pay the fine and prison fees, the offender to be sold as a servant for four months.

LOWELL ANTI-SLAVERY SOCIETY.



[From the Emancipator.]  
**ADJOURNED MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.**

The American Anti-Slavery Society, by adjournment from the anniversary meeting of Tuesday, in Chatham-street Chapel, assembled again, on Thursday evening at half past 7, in the new church of the Rev. Dr. Lansing in Houston-street. **ARTHUR TAPPAN**, Esq., the President, in the chair.

Prayer was offered by Rev. O. Wetmore of Utica.

Rev. S. S. JOCELYN of New-Haven, offered a resolution,

That the American church is stained with the blood of the souls of the poor innocents; and holds the keys of the great prison of oppression; and that while she enforces, she is herself enslaved; and that she can never go forth to millennial triumph until she shall wash her hands from blood—open the prison door—and let the oppressed go free.

Mr. Jocelyn proceeded to sustain these positions. The poor innocent infants were sacrificed to Moloch by the idolatrous and rebellious Jews. Among the more than two million slaves in this land, there were computed to be more than 300,000 infants, helpless and dependent. These "poor innocents" at their birth, were offered to the Moloch of American oppression. Their entire existence was sacrificed on this bloody and obscene altar. Not less than 200 of these innocents were born daily. Yes! this day 300 had been added to the number. And not less than 300,000 of the slaves of this land were held by evangelical Christians! They were held essentially in the same debasing and degrading bondage—subject to the same system of cruelty and oppression with the rest of their race—denied the means of education—forbidden to read the Bible—unprotected by the laws—menstrated in their minds—unreformed in their morals.

Slavery is a system of pollution. It recognizes not the law of purity. It knows no marriage for the slave. It annuls the seventh command of the decalogue. It is a common thing for a female slave, a member of a church, to change husbands, and yet remain in fellowship with the church! This is done because females, as well as males, are sold from one plantation to another, as the interests or necessities of the masters require, and husbands and wives are separated, to see each other's faces no more. And there are not wanting Christians and ministers to justify this breach of the commands of God, on the part of the slaves, on account of the peculiar circumstances in which they are placed. Yet the laws and practices which create these circumstances are permitted to go unreformed.

Again, there are churches whose funds for the support of the ministry consist, not in glebe lands or money at interest, but in slaves! the flesh and bones, and bodies and souls of men! It is computed that at least 300 Christian ministers hold slaves, not merely a few household domestics, but gangs of field slaves, to cultivate large plantations. Many ministers, even from the north, become large slaveholders. This is frequently in consequence of their becoming connected in marriage with a wealthy heiress of a slave fortune. As the Canaanite women were snares to God's ancient people, and led them into the most abominable practices, and the most grievous departures from God; even so in our own nation at this time, a most fruitful source of corruption to the church was the unhallowed alliances of Christians with families whose houses were founded in blood. And is not the church thus stained with blood? Is not the blood of the "poor innocents" found in her skirts?

2. The resolution charges the church with holding the keys of the great prison of oppression. Slavery, the world over, is that great prison. Its doors are not broken by violence. No. They are unlocked only by moral power. But the moral power of the whole world is held by the church. The keys of the prison are in her hands. But she refuses to unlock the doors. How was it in England? The church there held the keys, and so long as she refused to unlock the doors, the slave remained in bondage. But when, by the instrumentality of her Clarkson and her Wilberforce, she unlocked the doors, (if indeed it be done)—then the mandate went forth, that the captives be made free. The American church now holds the same key, and refuses to unlock the doors of the prison. She does it at the south—by her general example. There might be individual exceptions, but in general terms it might be said her members were oppressors. She does it, by her religious press. Has the southern church ever petitioned for the repeal of the horrible laws of abomination should be done away? Has she been ashamed, or could she blush? The Methodist church in its Conference, and the Presbyterian church in its General Assembly, had sanctioned slavery. The Methodist church by altering her salutary discipline—the Presbyterian church by blotting out, in 1818, the noble testimony against the oppression, which, until then, had stood recorded in its standards. Among the Baptist, the Episcopal, and other churches, no favorable movement on the subject had been made. The Friends, indeed, a long time since, had taken a correct stand, but they stood alone. And at the north, the church refuses to unlock the prison—by apologizing for the sins of the south—by making exceptions and provisos where the law of God had made none—by fostering unholiness and prejudice—by denying the power of the gospel to eradicate the hatred she cherishes—by her pulpits—by her presses—by her reviews—by upholding the prejudice that upholds slavery—by adducing scripture in its support—by caressing slaveholders—by denouncing emancipation—by branding even her members as cut-throats, incendiaries, fire brands, and madmen, whenever they uttered a note of remonstrance or of warning. Here is a moral power, but wielded as Satan would have it wielded. Her's were the keys: but the doors were closed, and the church refused to open them. Yes! in the church is lodged the moral power of the nation. But it is a moral power prostituted in prolonging the system of outrage, pollution and death.

3. But, sir, while enslaving, the church is herself enslaved. At the south she is enslaved by her fears—by conscious guilt—by her vexations—by her slave-stained luxuries—by her sensualities—by her poverty in pecuniary means. With a defiled conscience—inconstant in love and fickle in action—the practical enemy of man, soul and body—Oh, how is the southern church enslaved! and notwithstanding her splendid papal delusion of an oral instruction that can supersede the necessity of the written word of God, how grovelling is her standard of Christian duty and enterprise! And the northern church, too, is enslaved—by her syncretism—by her silence—by her prejudice. Poisoned, shut up, with the fetters on her feet, and a death chill in her veins, the whole church is enslaved. The whole head is sick and the whole heart is faint.

And now, sir, how is this enslaved and languid church, defiled as she is with guilt, and steeped in the blood of the poor innocents?—with all this moral apathy and mental inactivity—aye—and with all this practical infidelity, how is she to go forth to millennial triumph? How shall she give knowledge, that withholds education? How imitate pastors, and destroy the beast? How withhold the Bible, and convince the heathen? How throw down the bloody altars of human sacrifice, and yet sacrifice souls to slavery?

Never, no, never can the church begin her millennial warfare, till cleansed of this pollution. Even her prayer shall become sin.—"When ye make many prayers, I will not hear." "Wash you—make you clean. Put away the evil of your doings. Cease to do evil. Learn to do well."

Yes, the church must repent. At the north and at the south must she repent, and do works meet for repentance. Deliver the captive. Plead for the oppressed. Raise high the moral standard. Unfold the depths of this iniquity, and let them be seen and read of all men.

Oh, sir, we may boast of our benevolent institutions and of our revivals in vain, in vain till we are washed of this blood! We are holding back the latter day glory. Oh let us arise, and banish prejudice and oppression. Brothers, sisters, fathers, listen. Time is short. The judgment will soon set. Alas! if the blood of the innocents shall then be laid on our souls! Rather let us break off our iniquities by righteousness, and our transgressions by showing mercy to the poor. Then shall the light of our Zion go forth like brightness: Every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God the Father.

Rev. SAMUEL J. MAY, of Brooklyn, Conn. offered a resolution,

That Christians in the non-slaveholding states, of every denomination, are under the highest obligations to do all that can be done by Christian means, to procure the immediate abolition of slavery.

Long enough, said Mr. May, have we denied to our brethren the bread of life. Long enough have we bid defiance to the vengeance of heaven. See that vengeance already begun. See it in the abominations that have been described to us. See it in the terrors by day and the fears by night. See it in the distraction of our public councils—in the midst that is blighting our wealth—in the pollution that is retarding our fire-sides. See it, in our harmony disturbed, in our institutions tottering.

I call on you, therefore, to resolve that we, as Christians, and as citizens of the non-slaveholding states, will do all in our power for the immediate removal of the guilty cause of these judgments. Will it be said that the people of the non-slaveholding states have no right to interfere in the matter? Is this indeed so? Have we no part in the work of oppression? Have we no interests at stake? No responsibilities to sustain? And shall we have no lay in the bloody tragedy that must one day wind up this stupendous drama of oppression and retribution? Do our southern brethren so understand the matter? In pursuit of their fugitive victims, do they expect no aid from us? No support from our laws? No assistance from our police and our officers? Have the troops maintained by us nothing to do towards suppressing slave insurrections? And in case of a servile war, is no dependence placed on northern steel and northern nerve and discipline, to put down and extinguish what—in our revolutionary fathers—we call the "noble spirit of liberty"? Are all these responsibilities heaped upon us, and have we no rights to counterbalance or sustain them? Have we nothing to do, and must we have nothing to say? Shall we be told that we have no right to utter a word of advice, or remonstrance, or warning, or entreaty, in a case where our dearest interests and most important moral conduct is involved?

But the constitution, it will be said, the constitution sanctions slavery, and it is treason to impeach the constitution. I deny it. Neither slavery nor slaves are mentioned in the constitution. The words are not there. The instrument is carefully guarded against their introduction; a plain indication that its framers would have blushed to see them there, and anticipated the time when their readers would have no need nor occasion to be reminded of them. But what if it were otherwise? Suppose the constitution did sanction slavery? What then? While there is a God in heaven, who regards mercy and equity, can we be bound, by any compact of our own, or any enactments of our fellow worms to sin against Him? Are we indeed to obey man, rather than God? Who is it that would thus trifle with the holy and righteous sovereignty of his Creator? Not the Christians of the non-slaveholding states, I would hope, sir! No—Our safety as well as our duty, as a people and as individuals, consists simply in filial and implicit obedience to the God who made us and sustains us, and in whose hands are our destinies.

Much as I prize the union of these states, sir, and sure I am no man nor Christian ought to prize it higher than I do, I am every day grieved to hear so much said of the value of our Union, and so little of the value of the approbation of God, as though his favor would be purchased too dear if it involved the corruption of a partnership in sin. Oh sir, this nation must be roused to a sense of our dependence on God, or we are lost. We have slumbered too long. Too long have we closed our ears to the cry of the helpless.

When I speak of this horrible oppression, I speak, sir, not of individual cases of suffering. I speak of the entire system. I define it by its own bloody code. I open the pages of its statute book; and no man who knows either men or history needs be told that the general practices of a people are not more equitable and merciful than their laws. Let the depths of this iniquity be fathomed by this measure, if we would learn its dimensions. By the laws which sustain slavery, millions of human beings are held as chattels. Yes, Sir, they are driven along the streets of Washington, with less of liberty than cattle, in the sight of that proud capitol, where the national flag is flying, and where so many fine things are said in favor of liberty.

By those same laws, the slave is placed beyond the protection of law! He is shut out from the social charities of life. The tenderest ties that twine around his heart are severed. A home and a family he may not claim. No: not even a bible to teach him the sources of consolation.

Can there be greater sin than this? And who has authorized delay of repentance for sin? Who will accredit a repentance that brings not forth fruits meet for repentance? Who, then, shall cavil against the doctrine of immediate emancipation?

It is still asked by the objector—Shall we set loose 2,000,000 vagrants to ravage the land and cut our throats? No. By no means. This is not emancipation. We would have them placed under the protection and the

restraints of law, instead of being removed from either. We would have them provided with employ and remunerated with equitable wages. We would have them educated, Christianized, and elevated to the rank of human beings. The knocking of of the fetters is but a small part, the mere beginning of the work we propose; and we will know that this must be done first, as the only foundation and corner stone of the edifice. Slavery we well know, permits not education, nor can the mind be educated till it is first set free. You might as well talk of learning an imprisoned child to run before you permit his feet to be taken from the stocks, as to talk of educating the slave while you still hold him in bondage. No, sir. The rights of man must first be recognized, before any thing else can be done, and this cannot be done too soon. We propose to do this by Christian means, and by these alone. The weapons of our warfare are not carnal. Palsied be the arm that would unsheathe the sword of violence. Our appeal is to the consciences of the slaveholders themselves, and we plead with them as man to man, as brother to brother, and as friend to friend.

Rev. S. L. POMEROY, of Bangor, Maine, remarked, that though invited to speak, he had been furnished with no resolution and should speak without the formality of presenting any.

Abolitionists were accused of setting a low value on the Union. It was false. Slavery is the cause of all our divisions, and we ask for its abolition as the only means of preserving the Union.

We are also accused of cowardice, and of vain and useless effort, because we do not go to the south to preach abolition. Yet these same objectors are the most forward to remind us of the fact, that the southern laws forbid the agitation of the subject there, and would they justify our infraction of the slave laws? Certainly not! For even the Christian slaveholder himself is white-washed into spotless innocence, in their eyes, because he holds his slaves very reluctantly, it is said—in praiseworthy obedience to the laws which forbid manumission. Doubtless then, the persons who accuse us of cowardice for delaying a southern anti-slavery agency, would be far from justifying us, should we fall victims of disobedience to southern laws. Perhaps—but I will not allow myself to believe it—they would willingly see us try the experiment at the risk of our lives.

Life has been jeopardized, however, by anti-slavery effort, even at the north. And, besides—How does it appear that we are not effectually preaching abolition to the people of the south? Why all this commotion, just at the present time, from the Potomac to the Gulf of Mexico? Why all these curses and anathemas that come back to us through every mail, are borne on every breeze; and on account of which our consistent opposers conjure us to beware, lest they should dissolve the Union? Has all this happened while the south remains in profound ignorance of our efforts—of our doctrines—of our reproaches—of our warnings—of our appeals—and of the principles and the facts we are sending forth over the nation? No, sir. The supposition is ridiculous on the very face of it. Be assured, sir, we are "preaching anti-slavery at the south," with a pungency and a power that makes Satan himself tremble on his throne of oppression, and all his afflicted legions cry out, "let us alone!"

Analyze for a moment, the sentiment contained in it. Look through the earth, sir, and see who they are that would be "let alone!" The murderer, the pirate, the midnight assassin, the midnight libertine, the traitor, the slanderer, the lawless citizen, the disobedient child, the slave-trader, the slaveholder, the slave apologist—these, with one united voice, on every radiation of heavenly truth and day light cry out—"let us alone!" And what is their meaning, sir? Leave us without law, without restraint, without any check to our lusts, without any rein to our passions. Cause the Holy One of Israel to cease from before us.

Sir, this disturbance in the south conclusively proves that the lights we are kindling do shine there. Let us trim them incessantly, and keep them constantly burning. And let us not fear to increase their brightness.

Mr. P. said he had resided at the south, and knew something of slaves and the slave system. And among other things he knew that the southern country was not ignorant of what was said and done in other sections of the country, and in distant lands. When the subject of West India Emancipation was under discussion in Parliament, a Georgia planter was heard to say—"Let these resolutions be carried into effect in the West Indies, and in six months I shall see the effect on my slaves."

Abolition, and that only, is safe. Surely there is no safety in the present state of things, nor can there be safety, in the continuance of the slave system. Mr. Chairman! thousands and thousands of our fellow-citizens of the south, will go to bed to-night, with their loaded pistols under their pillows, and their muskets over the mantel-piece. And why is this? They are unsafe—and they know it. How idle, then, to inquire whether emancipation be safe? What question can be more ridiculous? In plain English, what is its import? Here are persons forcibly held in a condition so degraded that it is unsafe for those who hold them to live among them. This is a known and admitted fact. And now we inquire very gravely whether it would be safe to release these persons from the condition too revolting to them! What an absurdity!

No people on earth were of a more mild, forgiving and patient character than the colored race. This was the testimony of travellers in Africa, and the long continued oppressions, and yet continued peace and quiet of our own country, bore equally decisive testimony to the same fact.

But the slaves are very well treated, we are told. Are they? I will tell you how they are treated. They are allowed a peck of corn a week, to live upon. The support of an adult slave, including food, clothing, and every thing else, costs about thirty dollars a year. The field laborers go almost naked—the children entirely so, in many cases. They are driven to the field with the whip. They have no privileges except what their masters please to give them. Whatever is done to them, they have no redress. They are "treated" as property. They may be killed, and if no white person sees it,

the murderer cannot be punished. The testimony of ever so many colored persons, whether slaves or free men, would go for nothing. Rather I should say, no such testimony can be received. The master can do what he pleases with his slaves, and they cannot help themselves. If he wants to take a little child from his father and mother, and sell him to be carried a thousand miles off, he can do it, and no person, either white or colored, can hinder him. If he wants to take a man's wife away from him, either to sell her, or for any other purpose, he can do it, and nobody can hinder him. And these things are done every day. They are so common that scarcely any body, at the south, considers it any strange thing, or thinks any thing about it. I remember seeing an old man crying bitterly, and begging a lady who lived near him to buy his little boys, because his master was about to sell them to be carried to Louisiana, where he could never see them more. But the lady did not want them, and they were sold and carried away.

This is the way the slaves are treated. If any body thinks "they are very well treated," let them make the case their own, and ask themselves whether they would think themselves "well treated"—and their wives and children "very well treated"—if they were treated in this manner. Whatsoever ye would that others should do to you, do ye even so unto them, for this is the law and the prophets. Suppose you were yourself a slave—and suppose your wife and children were slaves with you. What would you wish should be done unto you? And how soon would you wish to have it done? What would you wish your masters to do, and what would you wish every body who knew your condition, to do for you? Answer these questions, and you will have answered the great question of your own duty.

Mr. H. B. STANTON, of Lane Seminary, Ohio, offered a resolution to the following effect:

That the American Anti-Slavery Society, by its doctrine that prejudice is vicious, commends itself to the patriot and the Christian.

The doctrine that prejudice against the colored people was vicious, Mr. S. maintained to be a distinctive and fundamental principle of the abolitionists, and adopted by the American Anti-Slavery Society. The Colonization Society was founded on not merely different but opposite ground. That the colored people were subjected to the operation of an invincible prejudice which could never be removed, and in consequence of which they could never rise in this country, was the corner stone of their whole edifice. Take away this, and the whole fabric vanishes. Remove this prejudice, and the society is dissolved instantaneously. [Mr. S. read extracts from the African Repository fully sustaining his positions.]

The American Anti-Slavery Society grants the fact of the existence of this prejudice. It also grants that during the predominance of this prejudice, the colored people can never rise in this country. Thus far they agreed with the Colonization Society. But they contended that this prejudice was vicious; that being a sin it could be repented of, being a folly it could be cured. They do not slander human nature and blaspheme Christianity by saying that neither reason nor religion can overcome or eradicate it.

The Colonizationists acknowledge, indeed, the criminality of this prejudice, they profess to deplore it, but still insist that it cannot be overcome.

But while acknowledging the criminality of this prejudice, and professing adapting their measures to the relief of the innocent sufferers who experience the persecutions growing out of it, the Colonization Society throws all the blame of this prejudice on PUBLIC SENTIMENT.

Let us analyze this plea. What is public sentiment? It is the sentiment of the majority of individuals of whom the public is composed.

On the subject in question there are but two ingredients in the public sentiment of this country. We all know what they are. They are the sentiments of the abolitionists and the sentiments sustaining the Colonization Society. By the Colonization Society I mean those who cherish expatriating sentiments in respect to the colored people.

In order to know, then, who compose the public sentiment of the country, we have only to compare the relative strength of the Colonization and Anti-Slavery Societies; and this is no difficult task. The Colonization Society looks down upon the Anti-Slavery Society, as upon a feeble band of visionary fanatics, while it claims for itself all the efficient and predominant influences of the country.—The General Assembly of the Presbyterian Church, the General Conference of the Methodist Episcopal Church, most all other ecclesiastical bodies, with the prominent statesmen of the country, parties, and the legislatures of 18 States, not to mention the almost unanimous voice of the public presses of the country—these, we know, are daily claiming with exultation by the Colonization Society, as proof of their overwhelming control over public sentiment, and of the folly and madness of abolitionists in attempting to oppose them.—The resources of the country are undoubtedly in their hands. The great body of all the learned professions are with them.

Who are they then, that exercise direct, and wield the public sentiment, in respect to the colored people? Are they those who care nothing about the subject? Certainly not.—Are they abolitionists? We all know better. It follows then, with the certainty of mathematical demonstration, that they are the Colonizationists. Yes, the criminal public sentiment, that grinds down with an unrelenting prejudice the colored people, is the same public sentiment that supports the Colonization Society, and is wielded by it.

Suppose a man, without any other fault than the color or shape of his hat, should become odious to his neighbors to an extent amounting to a public sentiment. By this public sentiment he is ground down to the dust, oppressed, forbidden a seat in the sanctuary, a privilege in the seminary, and a vote at the polls. A few only in the neighborhood renege against this prejudice, and plead for its abandonment—while on the other side, a Colonization Society is got up—a very benevolent and Christian-like institution, Mr. Chairman, to colonize this unfashionable hat and its wearer out of the neighborhood. What would candid and unprejudiced people think of it? And how would it appear if this Colonization Society, while urging its expatriating scheme, and giving us a reason for its support, the consideration that the man with the unsightly hat, can never rise to a respectable standing in this neighborhood, should at the same time cast all the blame of the wicked prejudice against the persecuted man, upon the public sentiment of the village? Who could fail to see and to remark that the public sentiment under condemnation, was their own sentiment, and that they alone were responsible for its existence?

Mr. Chairman, it is not the power of this city decidedly in favor of colonization? And is there not likewise in this same city a cruel public sentiment against the colored people? Can you separate the one from the other? And is it not self-evident that the only reason in favor of expatriation is because there exists in the same public sentiment a cruel prejudice against the people intended to be colonized? Look at Maryland—look through the land, and tell me whether the "cruel prejudice" against the colored man is not identical with the desire by his expatriation.

And the Colonization Society, wielding as it does the public sentiment, and borne along by it—the Colonization Society, with the clergy and the statesmen, with the literati and the colleges, with the press and the learned professions, with the ecclesiastical authorities and the 18 legislatures at its bidding, has the same power in respect to slavery that it has in respect to the free colored people. IT IS THE PUBLIC SENTIMENT OF THE NATION, and may do what it pleases.

On the Colonization Society, therefore, rests the responsibility. I know the respectability of the gentlemen composing the Society in this city and elsewhere. Far be it from me to speak of them with disrespect. I would render honor to whom honor is due. But I must remind them of the responsibility which honor confers. Theirs is the power of the nation, and I roll upon them—the Ministers, the Springs, the Freightinghouses, the Marshalls, the Madisons of this city and of this nation, the tremendous responsibility of the elevation or the expatriation, the freedom or continued slavery of two and a half millions of their countrymen—of their brethren, for whom Christ died.

How does the Colonization Society discharge these responsibilities? [In answer to this inquiry, Mr. Stanton read extracts from the African Repository, and from the Memorial of the N. Y. City Colonization Society, showing that so far from casting an influence in favor of the colored people, either bond or free, the Colonization influence had been decidedly against them. "We do not ask," said they, "for any modifications of the constitution or the laws, &c. What laws?" Mr. S. then read extracts from the slave laws prohibiting education—rendering the power of the master despotic, debarring the slave from religion, &c. &c.]

Such, sir, continued Mr. S. is the Colonization Society. The Anti-Slavery Society takes opposite ground. It contends that prejudice is vicious—that error can be repented of—that folly can be cured—that sin can be repented of—that the white man can become a Christian, and the colored man his brother. Prejudice is proved to be vicious because it has nothing to stand upon, because it has been overcome in other countries, because it is beginning to be renounced in ours, and because the gospel is the power of God unto salvation from this, as from every other sin.

Shall we hold our public anniversaries and talk of converting the world? Shall we preach millennial sermons, and celebrate the triumphs of the cross over Hindoo caste? Shall we storm the wall of China, and expect to dethrone the Man of Sin, and yet bow down before the selfish hatred of the American white man towards his colored brother, and declare it to be invincible? No, sir—never—not while we hold the Bible in our hands. Not while we can retain the memory of its precepts or the consolations of its promises.

Mr. DAVID ROGERS asked permission to say a few words. As a colored man he wished to give vent to his feelings on the present occasion. A star of hope for his down-trodden race had at length arisen, and he rejoiced to hail its bright beams. He wished also to give utterance to the unanimous protest of the intelligent free colored people against an oppression no less cruel in its character and more less injurious in its operation than that under which their southern brethren still groined. It was an oppression, not indeed more forged, but of the mind. Its fetters were forged, not for the limbs, but for the soul. An oppression which by denying even the possibility of our mental and moral elevation in this country, disheartened our efforts, misled our friends, and emboldened our enemies. An oppression which procures enactments against our schools and sustains legislative provisions for thrusting us out of our native land. It was the oppression of Colonization.

They tell us that this monster of corruption came from heaven. But, sir, history informs us that it came from Virginia. The egg was laid in the Virginia legislature. There it was sat upon, and there the spider was hatched that has ever since been crawling northward, from state to state, weaving its web to catch us, colored men, as if we were flies.

Rev. S. L. POMEROY, (while a collection was taking up) added a few remarks illustrative of the safety of immediate emancipation. The South American republics had found no evils to arise from it. More than 30,000 Hottentots had also been emancipated without serious inconvenience. He corrected the popular error respecting St. Domingo, and showed that the horrors of the insurrection in that island resulted not from the emancipation of the slaves, (which was peacefully effected, and produced much prosperity for years), but from the despotic attempts of the French to reduce them again to bondage.

Mr. THOMAS, of Kentucky, said he did not expect to speak this evening, but in the absence of Dr. Cox, who had been expected at this hour, he was called on. And he considered himself called on, in justice to himself, to the cause he had espoused, and to the state of which he would say he was still proud to be a citizen, to remark on some of the severe strictures which some respected brethren from Kentucky had made concerning his former statements. He was prepared to substantiate by evidence every fact he had

stated, but at this late hour he could not do so. He had contemplated a full reply on another occasion, but this would be too late. Last time the subject would be noticed in passing. Personalities! I state that I heard did bleed, sir, at the exhibitions proposed to obloquy. What am I, sir—what am I? Here are three millions of slaves, brethren groaning under oppression and cruelty. And this is not all. Here are principles concerned, the principles of the word of God, the principles of the eternal throne of God itself is established. And shall we thrust forward our little world, before such a question, in the face of the world, let all of us fall, if need be, but let the great subject be handled without descending to personalities.

Two statements have been denied—Mr. I deemed it my duty to make. One is that I said there is no editor in the west, who is willing to risk his living by vindicating the rights of the people of color. I was wrong. I confess, to hear that denied. And the refutation? Why, that in 1834—1835, I edited an abolition paper. Very well, in case it were so, I spoke not of times past, of what is now the fact. And I repeat, now there is none. I will respectfully leave to finish out my brother's last question.—*Alison Jenkins.*

His other statement respected the consciousness of the slave kitchens. I said it was denied, because it was not stated. What other could be the subject of this condition? I have been called upon to retract. Sir, I cannot retract. I would to God I could do it. If I could, I knew, my elder brother, I would kneel to him as my ally. But I cannot retract. I said, the slave states are Solomon's well high every village, kitchen is a kitchen. I can account for the denial of these statements. Some gentlemen may very justly deny these statements, because the truth of things is not generally perceived. Too true that masters are to a great and unconcerned about the moral condition of their slaves. This is true even of our churches, and elders, and church members. God all that masters are concerned for is their habits, is that the slave is in the morning ready to work in season, day, and then go home.

I know an instance, in the village where I live, that things were transacted which were not name before this assembly, in the name of a respectable family, and not an instance of the family knew of it. It is a great fact, that respectable young men, through our villages, live in constant habits of intercourse with colored families. Yet such individuals as these may know nothing of it, and be checked if you tell them so. And is their denial to be taken against observation and knowledge of others? The business of such men as Mr. Breckinridge, a reason why they should not know things. But there are others who do know. There are females in this city, who tell me I have not over-stated. A minister of the gospel, whose name I do not know, as I came out of the chapel the other night, and said he had lived in the slave states, and he told me I had said what he knew to be true of slave villages. He did not believe there was an exception. A little is said about it. The world is dark, ministers are kept dark, the north may awake to it, and awake to it. If my fellow-citizens of Kentucky knew it, it was, would they remain indifferent? Would they not rise and throw off the yoke? Would they cherish, and would they yield such fruits? No, no.

Rev. E. M. P. WELLS, of Boston, had just conversed with a clergyman who left the south in consequence of slavery, who told him that what the gentleman said, Kentucky said, was true, and he had half of what was true. And he had these statements came with peculiar force, and power from a young man. It was terrible among young men. It was there was scarcely a young man in the south but what was more or less conversant with this sin.

Rev. Dr. Cox arose and said he had detained till this late hour by an engagement in another part of the city, in behalf of the cause of this port. He had come to the meeting, grieved and ached, for fear of being out of his power to do good by speaking. It was grieved that a subject so important should be intertemporarily discussed on this side.

Said he, I am no man's enemy: he denounces no one, he was not a partisan. He would not be. But I have a set of principles, on practical subjects, which I do sustain at all events. It is a point that the mind is easily demonstrable, that the population will exist here, with us, in posterity, to the end of time. I am sure I believe that this nation ever will. If this be so, then the question comes, What ought I to do, as a pilgrim to the land of the living, to the land of the dead, to elevate and improve these people, which follows is, that we should do it. Another point which follows is, that people of color cannot be elevated in this country, they can be elevated in no other. But why can they not be elevated in this? Sir, there is an antecedent difficulty. We are to cure the blacks, but our first concern is in another quarter. Is not the first requisite to emancipate the WHITES?

And here I suppose I shall be met by the standing objection about amalgamation. You encourage inter-marriages between blacks and whites? The minds of the persons seem to run constantly upon this topic. But for my part, I cannot see any thing to do with the question. I will illustrate. The Jews, we all know, a separate people, distinct from all other people, by the providence of God, for the purpose of preserving among all nations, a happy to say, not the case in the history of the Jews were here persecuted, and the equal rights of citizenship, and the powerful prejudice against them, and they were, some of us, convinced that they should be enfranchised. That is my view of ENFRANCHISED. I like that better than emancipated. Emancipation is too late.

At this point, the assembly was disturbed by an exclamation of some one—Yes—and they are able to sustain their respectability. We have since understood it was the Rev. R. R. GURLEY.

I concede, sir, that it is the public sentiment that is at fault in this matter. See, sir, its despotic dominion, its hypocritical pretensions! See where it tramples an unoffending brother in the dust, with a drawn dagger in its right hand. Hear its heaven-daring language; mark its fiend-like action. "It is a cruel prejudice," says the tyrant, "that this poor man lies under. What can be done for him? And as he says this, he stamps under his feet his victim, struggling to rise. "He can never rise in this country—he must be colonized."—Tramples again, as he says this, and then adds, "It is a cruel prejudice, I know, but how can I help it?" With this, he stabs his down-trodden brother with the dagger—and then adds, "It is lamentable—it is wrong—and with that he stabs him again; and as his right hand gives the plunging blow, his left hand adroitly catches the victim from under his own feet, and with his own consent," [it is said!] tosses him across the water to Africa!

Mr. Chairman, it is not the power of this city decidedly in favor of colonization? And is there not likewise in this same city a cruel public sentiment against the colored people? Can you separate the one from the other? And is it not self-evident that the only reason in favor of expatriation is because there exists in the same public sentiment a cruel prejudice against the people intended to be colonized? Look at Maryland—look through the land, and tell me whether the "cruel prejudice" against the colored man is not identical with the desire by his expatriation.

And the Colonization Society, wielding as it does the public sentiment, and borne along by it—the Colonization Society, with the clergy and the statesmen, with the literati and the colleges, with the press and the learned professions, with the ecclesiastical authorities and the 18 legislatures at its bidding, has the same power in respect to slavery that it has in respect to the free colored people. IT IS THE PUBLIC SENTIMENT OF THE NATION, and may do what it pleases.

On the Colonization Society, therefore, rests the responsibility. I know the respectability of the gentlemen composing the Society in this city and elsewhere. Far be it from me to speak of them with disrespect. I would render honor to whom honor is due. But I must remind them of the responsibility which honor confers. Theirs is the power of the nation, and I roll upon them—the Ministers, the Springs, the Freightinghouses, the Marshalls, the Madisons of this city and of this nation, the tremendous responsibility of the elevation or the expatriation, the freedom or continued slavery of two and a half millions of their countrymen—of their brethren, for whom Christ died.

How does the Colonization Society discharge these responsibilities? [In answer to this inquiry, Mr. Stanton read extracts from the African Repository, and from the Memorial of the N. Y. City Colonization Society, showing that so far from casting an influence in favor of the colored people, either bond or free, the Colonization influence had been decidedly against them. "We do not ask," said they, "for any modifications of the constitution or the laws, &c. What laws?" Mr. S. then read extracts from the slave laws prohibiting education—rendering the power of the master despotic, debarring the slave from religion, &c. &c.]

Such, sir, continued Mr. S. is the Colonization Society. The Anti-Slavery Society takes opposite ground. It contends that prejudice is vicious—that error can be repented of—that folly can be cured—that sin can be repented of—that the white man can become a Christian, and the colored man his brother. Prejudice is proved to be vicious because it has nothing to stand upon, because it has been overcome in other countries, because it is beginning to be renounced in ours, and because the gospel is the power of God unto salvation from this, as from every other sin.

Shall we hold our public anniversaries and talk of converting the world? Shall we preach millennial sermons, and celebrate the triumphs of the cross over Hindoo caste? Shall we storm the wall of China, and expect to dethrone the Man of Sin, and yet bow down before the selfish hatred of the American white man towards his colored brother, and declare it to be invincible? No, sir—never—not while we hold the Bible in our hands. Not while we can retain the memory of its precepts or the consolations of its promises.

Mr. DAVID ROGERS asked permission to say a few words. As a colored man he wished to give vent to his feelings on the present occasion. A star of hope for his down-trodden race had at length arisen, and he rejoiced to hail its bright beams. He wished also to give utterance to the



This image shows a vertical strip of a document. The right side is a dark, heavily textured binding or edge of a book, showing vertical lines and some wear. The left side is a lighter, mostly blank area, possibly a page or endpaper, with some faint, illegible markings and a few small dark spots.



## LITERARY.

## [For the Liberator.]

## REPENTANCE.

Our Father God! behold us raise  
Our hopes, our thoughts, our hearts, to thee;  
Yet not to lift the hymn of praise,  
But humbly bow the suppliant knee.

For we have sinned before thy face,  
Have seen unmoved our brother's woe,  
Though on his cheek hot tears-drop trace  
Deep furrows in their burning flow.

We knew that on his limbs were bound  
The fetters man should never wear;  
We knew that darkness hemmed him round,  
And grief, and anguish, and despair.

We knew—but in our selfish hearts,  
There waked no throbs of answering pain;  
Yet now, at last, the tear-drop starts,  
We weep the oppressed one's galling chain.

We weep, repenting of the pride  
That chilled our narrow souls so long;  
Oh, Father! may that suppliant tide  
Erase our deep and cruel wrong!

E. M. C.

## [For the Liberator.]

## THE CAPTIVE'S APPEAL.

Is there no balm in christian land?  
No kind physician there,  
To heal the bleeding heart, and save  
A brother from despair?

Is there no love in christian heart  
To pity grief like mine?  
No tender sympathetic part  
Sweet mercy to combine?

Must vile oppression's reckless storm  
Still beat upon my soul?  
Will sun of freedom never dawn  
To make my spirit whole?

Just God! behold the negro's woe,  
The white man's sin forgive;  
Open his heart thy love to know  
To bid his brother live.

[From the Genius of Universal Emancipation.]

## A TRUE BALLAD.

A glorious land is this of ours,  
A land of liberty;  
Through all the wide earth's bounds you'll find  
None else so truly free.

Go north or south, or east or west,  
Wherever you may roam,  
There's not a land like this of ours,  
The stranger's refuge home!

And yet methinks it were but well,  
The tale might not be told,  
That where our banner proudest floats  
Are human sinners sold.

And when we boast that o'er our soil  
No tyrant footstep treads,  
'T were well if we could hide the blood  
The red scourge daily sheds.

Yet still is ours a glorious land!  
Our shouts rise wild and high—  
I would such tales as I have heard  
Might give them not the lie!

It was a mournful mother sat  
Within the prison walls;  
And bitterly adown her cheek  
The scalding tear drop falls.

She sat within the prison walls,  
Amidst her infants three;  
The bars were strong, the bolts well drawn,  
She might not hope to flee.

And still the tears fell down her cheek;  
And when a footstep came,  
A shadow of convulsive fear  
Went o'er her quivering frame.

It was not for the dungeon's chill,  
Nor for the gloom it wore,  
Nor for the pangs of conscious guilt  
Her frightened bosom tore.

For though in prison cell she lay,  
In freedom's happy clime,  
Her hand was innocent of wrong,  
They charged her not with crime.

'T was that she wore a dusky brow,  
She lay within that hold,  
Until her human limbs and heart  
Were chafed off for gold.

Sold with her babes all one by one,  
Forever torn apart—  
And not one faint hope left to cling  
Around her broken heart.

Yet still is ours a glorious land!  
Raise ye a shout of high!  
To that which fills all patriot breasts,  
Our country's liberty.

Her husband was a freeman good,  
He lived in Maryland;  
Where now in bondless grief he wept  
His broken marriage band.

He loved her when they both were young,  
And though she was a slave,  
He wedded her, and with his hand  
Changeless affection gave.

And when their prattling infants smiled  
Upon his cottage floor,  
For them and her with cheerful heart  
His daily toil he bore.

But now for him and his wife,  
Her children all were slaves;  
Less grief their parents' hearts had borne,  
To weep above their graves.

For still as one by one they grew  
To childhood's franksome years,  
They one by one were torn away  
To bondage and to tears.

Torn far away to distant scenes,  
Like green leaves from their stem;  
And never to their home bereaved  
Came tidings more of them.

Now all were wrenched apart—there was  
No deeper grief to bear;  
And they might calmly sit them down  
In agonized despair.

For though our land is proudly free,  
All other lands above,  
There's none may dare to knit again  
Those sacred cords of love.

GERTRUDE.

## ADDRESS TO A HUSBAND.

BY MISS PORTER.

Oh grant my prayer, and let me go,  
Thy toils to share, thy path to smooth:  
Is there a wish, a wish, a wish,  
Which wedded love can fail to soothe?

At morn, when sleep still seals thy eyes,  
My hand thy smile shall meekly greet;  
At night my smiles shall check thy sighs,  
And my fond arms support thy head.

And if thy vexing cares should dart  
Some hasty word, my soul to chill;  
Still this unchanging, tender heart,  
The sacred vow I made shall fill.

## CAUTION.

Beware of desperate steps: the darkest day,  
Live till to-morrow, will have pass'd away.

## MISCELLANEOUS.

**The Ladies.**—There is one excellent trait in the female character which is admirably adapted to their condition in life. We allude to their happy knack of making themselves contented at home, and endeavoring to impart that content to others. Most men seek pleasure in variety, for their habits will not allow them to occupy one spot too long, the monotony of the scene becomes wearisome, hence their desire to roam abroad. Not so with the generality of females; their home is a little world to them—they can find employment every where either mentally or bodily, and if nothing else is to be done they will begin deranging things that they may again be 'setting to rights.'—The patch-work of a quilt or embroidery, things which men consider a waste of time, constitute social employments, which while they consult economy, give fiery wings to time. To a man the day is long and tedious; to a domestic female it is too short—there are a thousand little things to be done for the good government of her narrow empire. An industrious mother is sure to train up good children, for they will naturally imitate her habits, and loath idleness, and where idleness is, we may in vain look for redeeming qualities, for it generally, if not always, begets all the evil propensities to which flesh is heir.—*Baltimore Visitor.*

**The Female.**—The following natural and true description of the parental comfort derived from female children, is from a speech of Burrows, an eminent Irish lawyer: 'The love of offspring, the most forcible of all our instincts, is even stronger towards the female, than the male child. It is wise that it should be so—it is more required. There is no pillar, on which the head of a parent, anguished by sickness, or by sorrow, can so sweetly repose, as on the bosom of an affectionate daughter. Her attentions are unceasing. She is utterly incapable of remaining inactive. The boy may afford occasional comfort and pride to his family—they may catch glory from his celebrity, and derive support from his acquisitions—but he never communicates the solid and unceasing comforts of life, which are derived from the care and tender solicitude of the female child. She seems destined by Providence to be the perpetual solace and happiness of her parents. Even after her marriage, her filial attentions are unimpeded. She may give her hand and heart to her husband, but still she may share her cares and attentions with her parents, without a pang of jealousy, or distrust from him. He only looks on them, as the assured pledges of her fidelity and the unerring evidences of a good disposition.'—*Journal of Woman.*

**Love makes a Painter.**—Mathys was a blacksmith at Antwerp, but dared to love the beautiful daughter of a painter. The damsel returned his passion—but meekly, hesitatingly; as is the way of young damsels, at an age when the heart one moment trembles before that 'mythological child,' with whom it plays the next. The father was inexorable.

'Wert thou a painter,' said he, 'she should be thine; but a blacksmith!—never!'

The young man mused, and mused; the hammer dropped from his hand; the god stirred within him; a thousand glorious conceptions passed like shadows across his brain.

'I will be a painter,' said he; but again his soul was cast down, as he reflected on his ignorance of the mechanical part of the art, and genius trembled at his own fate. His first efforts reassured him. He drew; and the lines that came were the features of that one loved and lovely face engraven on his heart.

'I will paint her portrait!' cried he—'Love will inspire me!' and he made the attempt. He gazed upon her till his soul became drunken with beauty; in the wild inspiration of such moments, his colors flashed fast and thick upon the canvass, till they formed what one might have imagined to be the reflection of his mistress.

'There,' said he, showing the work to the astonished father; 'there! I claim the prize—for I am a painter!'

He exchanged his portrait for the original; continued to love and to paint; became eminent among the sons of art in his day and generation; and dying was buried honorably in the cathedral of his native city, where they wrote upon his tomb, 'Connubin amor de mulier fecit Appellari!'

**Model of a Wife.**—It is her happiness to be ignorant of all that the world calls pleasure; her glory is to live in the duties of a wife and mother; and to consecrate her days to the practice of social virtues. Occupied in the government of her family, she reigns over her children by mildness, over her domestics by goodness.—Her house is the residence of conjugal love, of maternal affection, of order, peace, sweet sleep and good health. Economical and studious, she prevents waste, and dissipates the evil passions; the indigent, who present themselves at her door, are never repulsed; the licentious avoid her presence. She has a character of reserve and dignity, that makes her respected, of indulgence and firmness, that makes her esteemed. She diffuses around her a mild warmth, a pure light, that vivify and illuminate all that encircle her.

Happy the man who possesses such a wife, and can justly appreciate her worth; happy the children who are nurtured by her care, and modelled by her counsel; happy the domestics who wait her commands and enjoy her benevolence; and happy the society which holds in its bosom a being worthy of being respected.

A portrait painter in large practice might write a pretty book on the vanity and singularity of his sitters. A certain man came to Copley, and had himself, his wife, and seven children all included in a family piece.—'It wants but one thing,' said he, 'and that is the portrait of my first wife—for this one is my second.' 'But,' said the artist, 'she is dead, you know, sir—what can I do?' 'Oh, no! not at all,' answered the other; 'she must be a woman—no angels for me.' The portrait was added, but some time elapsed before the person came back; when he returned he had a strange lady on his arm. 'I must have another cast of your hand, Copley,' he said; 'an accident befell my second wife. This lady is my third, and she is come to have her likeness included in the family picture.' The painter complied—the likeness was introduced—and the husband looked with a glance of satisfaction on his three spouses—not so the lady—she remonstrated—never such a thing heard of—out her predecessors must go. The artist painted them out accordingly; and had to bring an action at law to obtain payment for the portrait he obliterated.—*Life of Copley.*

**Melancholy Accident.**—On Friday, the 11th inst. Mr. Joseph Nowlan, an industrious and honest citizen of this county, was accidentally shot by Mr. Charles Simpson, while engaged on a turkey hunt. The particulars so far as we have learned, are these: The deceased was on a turkey hunt, and heard what he supposed was one gobbling. He immediately secreted himself by laying down among the grass and bushes, and answering with a turkey call, in order to decoy, and bring him within gun shot. It appears that Mr. S. was also on a hunt, and hearing the call of the deceased, mistook it for a turkey, and in like manner answered his call while he approached, cautiously, the spot where he supposed the object of his pursuit was, until at length he perceived what he supposed was a turkey move among the grass and bushes, when he deliberately raised the deadly rifle, and discharged the fatal ball with too much success, it having entered the chest of the deceased near the arm, and caused his immediate death. The only words he uttered were 'I am a dead man.' Each of the parties were ignorant of the other being near, and were alike deceived in the call. This fatal accident is another proof that whilst in life, we are in the midst of death; and should admonish us to prepare and be ready at all times to meet our God.—*Washington (Geo.) News.*

**Extraordinary Deformity.**—The third number of the Baltimore Medical and Surgical Journal contains an engraving, which represents a singular case of deformity, in a young woman, now twenty years of age, living in Ashtabula, N. C. She was born completely destitute both of arms and legs, the situation of which is merely indicated by small rounded projections, thus being, in fact, a mere human trunk surmounted by a head. She possesses, however, a remarkable power of locomotion, and can transport herself over the floor with ease, by submitting her body to a kind of rotary motion alternately from right to left, and the contrary. By confining the handle of a broom between her chin and shoulder, she can sweep the floor with considerable dexterity. She can also sit erect, lean back, or rock herself in a chair as well as any other person, and when any thing is given her, she makes a sign for it to be placed on her shoulder. If it be any solid article of food, she eats it from that situation. She is of a full and plump habit, healthy, and possesses a remarkably lively disposition.

Mr. WEBSTER'S speech on the subject of the Protest, on the 6th inst. is spoken of as a masterly effort, every way worthy of that distinguished Statesman and Patriot. The correspondent of Poulson's Advertiser says it was so admirable an effort, such a close piece of logic, so divested of extraneous ornament, so intelligible, so convincing, and altogether so powerful, that I venture to say to you, it will be read more than any document that has been published this winter. It is the very core of sound argument; any man who reads it—and he must be an idiot who cannot comprehend it—will find in it the demolition of all sophistry, and such a beautiful and irresistible vindication of the Constitution and laws, that all finicky equivocations about the nature of executive power are forever annihilated, and the whole subject, complicated as some would make it, transparent as light to the use of common sense and honesty.

**Can this be so?**—We copy the following from the Albany Evening Journal of Thursday.

**A SPLENDID GOVERNMENT!**—King Andrew is vying with the proudest monarchs of Europe, in the splendor of his furniture, and the magnificence of his equine. SEVENTY NINE THOUSAND DOLLARS have been recently expended in ornamenting the Palace! SIX THOUSAND DOLLARS is called for to complete the President's Furniture! Several thousand dollars have been paid for Chandelier ornaments in a single room of the Palace! The expenses of the present administration exceed, by more than TWELVE MILLIONS OF DOLLARS a year, that of any former President.

Is this the 'RETRENCHMENT AND REFORM' that was promised to the American People, as among the blessings that would follow the election of Andrew Jackson?

**Disastrous Torpedo.**—One of the most terrific hurricanes ever experienced in this country occurred on Monday last in Petersburg, Virginia, and its neighborhood. The destruction of human life was most shocking, and property to an immense amount was destroyed in every direction. Every thing within the range of the tempest was utterly prostrated; dwelling houses and buildings of all descriptions were blown down, and trees were torn up by the roots and carried a great distance. The Petersburg Intelligence mentions ten or fifteen individuals killed and a great number wounded, and but a small proportion of the disasters probably had been heard of. The general course of the tornado was from west to east, with a width varying from two hundred yards to half a mile. The length of country over which it passed was at least seventy miles.

**Wonderful.**—A worm was lately taken away from a young man in Roxbury, by Dr. Stewart, which was over thirty feet in length! Its appearance was perfectly white, with joints beginning almost imperceptibly at the head, and increasing in size and length to its extremity—the longest being something more than an inch. The head run to point as fine as that of a lancet. Its body was flat, and about half an inch at the widest part. The young man who is about twenty six years of age, says he feels confident this creature has been within him from infancy, and so great was the torture occasioned by it, that he thought death could only relieve him. Dr. Stewart invites the curious to call and see it, at his house. He has it preserved in spirits. It is really a curious case.—*Boston Centinel.*

**Suicide Prevented.**—A few days ago, a well dressed man went to the Point du Jardin des Plantes, and to pass it gave a five franc piece to the toll collector for change. Upon reaching the middle of the bridge he attempted to throw himself into the river; but an invalid stationed near the toll collector having followed him in consequence of observing he was greatly agitated, seized him by the coat, and prevented the suicide. At that moment a lady came up in a carriage; she alighted and embraced the individual, and assuring him that all was forgotten, induced him to enter the carriage, and they went off together. The next day a servant came to the invalid, and delivered to him, in the name of the parties, a bank note for £500, but refused to speak of the above transaction.—*French paper.*

By all external symptoms, says an amusing writer in this month's *Metropolitan*, we may apprehend that the reign of women is fast approaching; look at the present aspect of Europe, a Queen of Spain, a queen of Portugal, a prospective queen of England. So that we are, at the last, to be brought under 'petticoat government.' 'There is, too,' Mrs. Norton conducting a magazine, and Mrs. Cornwall Wilson a weekly publication. Have not women invaded literature and art in all its branches—may, the most awful anarchy of science? There is Mrs. Somerville teaches us the mechanism of the heavens; while Miss Harriet Martineau gives us lessons on political economy!

**Scene in the French Chamber of Deputies.**—M. Fulchiron made a report to the Chamber on a petition from a student in theology, named Hamel, who demanded that the Royal roads should be planted on each side with trees. (Laughter.) That all the priests of the Catholic religion in France should immediately get married.—(increased laughter.)—and that the said priests should each have an annual income of 1000. (The laughter ceased.)

A person lately bought a mare from a man at Rhubon (Chester) fair, for \$1, who signed the warranty 'John Jones, Hindford.' The mare proved unsound and not worth half the money. The man took the mare to Hindford, but no John Jones was there. He then tried the scheme of letting the mare loose on the high road, when she trotted upwards of four miles to the door of her old master, who was immediately recognized by the purchaser, and has refunded the \$1. loss.

The following hint to tipplers is extracted from Dr. A. Clarke's comment upon 1 Peter v. 3. 'Be sober; literally, 'Do not swallow down drink.' For the devil goeth about, seeking whom he may swallow down. If you swallow strong drink down, the devil will swallow you down. Hear this! ye drunkards, toppers, and tipplers, or by whatsoever name you are known in society, or among your fellow-sinners. Strong drink is not only the way to the devil, but the devil's way into you; and ye are such as the devil particularly may swallow down.'

'I am glad,' said a missionary to an Indian chief, 'that you do not drink whiskey; but it grieves me to find that your people use so much of it.' 'Ah, yes,' said the red man, and he fixed an impressive eye upon the preacher, which communicated the reproof before he uttered it, 'we Indians use a great deal of whiskey, but we do not make it.'

**Woman.**—As the dew lies longest and produces most fertility in the shade, so woman in the shade of domestic retirement sheds around her path richer and more permanent blessings than man, who is more exposed to the glare and observation of public life. Thus the humble and retired often do more valuable benefits to society than the noisy and bustling satellites of earth, whose very light of uncontrolled enjoyment deteriorates, and parches up the moral soil it flows over.

**Texas.**—This country is likely to be convulsed in civil war, in consequence of the imprisonment of Col. Austin, founder of Austin's colony. The Colonel is accused by the Mexican government of having excited the colony to insurrection, and driving away the Mexican troops. He is now undergoing his trial in the city of Mexico, and fears are entertained for his life. Should he be executed, his death will be revenged, and a civil war will be the result.—*New-Orleans Mercantile Advertiser.*

**Colored Infant School.**—We are pleased to learn, that a colored infant school is now opened in this city, under the direction of Mr. Bacon, the object of which is to prepare the black population for future usefulness here, or wherever their lot may be cast hereafter. The object commends itself to the true philanthropist, and we trust that ample funds will be procured in aid of this good work.—*Cincinnati Journal.*

**Quincy.**—This little town has given birth to more public men than any other in the Union. Two Presidents, the elder Adams, and the younger John Quincy Adams, were born and received their early education here. Three Quincys, including the present President of Harvard College, John Hancock, the first President of Congress, and Hope the distinguished merchant of London, who died some years since, leaving an immense fortune, left this town a poor boy.

**Good Advice.**—Bacon was wont to commend much the saying of an old man at Buxton, who sold brooms. A young spendthrift came to him for a broom upon trust, to whom the old man said, 'Friend, hast thou no money? borrow of thy back and of thy belly; they will never ask thee for it, I shall be dunning thee every day.'

A Dutch lover of the celebrated Mrs. Beans, in an epistle which he addressed to her, considers her as a 'goolly ship under sail; her hair as the pennants, her forehead the bow, her eyes the guns, her nose the rudder, &c.' He desires to be the pilot to steer her by the Cape Good Hope, for the Indies of love.

**People of Importance.**—Nobody likes to be nobody, but every body is pleased to think himself somebody; and every body is somebody—but the worst of the matter is when any body thinks himself to be somebody, he is too much inclined to think every body else to be nobody.

**Removal of the Deposites.**—A young man named Martin, the receiving teller in the Mechanics' and Traders' Bank, has absconded, (says the New-Orleans Bee of the 23d ult.) with about \$30,000 belonging to that institution. He assigned 'no reasons' for 'the transfer,' but left the board of directors to conjecture whether he had 'sufficient cause or not.'

**Fatal Accident.**—Charles Rogers, an active respectable colored man, fell from Market-st. wharf, and striking his head against a boat, sunk at once. He was recovered in about twenty minutes, but every effort to revive him proved ineffectual. The vitals were dead.—*U. S. Gaz.*

**Grenada.**—The Capt. of the brig Fisher, from Grenada, at Wilmington, reports that great excitement prevailed among the white inhabitants when he left, and they were very anxious to leave the island, in consequence of the threats of the blacks.

**Sorrow.**—We should feel sorrow, but not sink under its oppression; the heart of a wise man should resemble a mirror, which reflects every object without being sullied by any.

A dandy asked a farmer, 'Do you dance?' 'No,' answered he, 'but my gander does.'

## MORAL.

## TESTIMONIES AGAINST THE THEATRE.

'Plays raise the passions, and pervert the use of them; and, of consequence, are dangerous to morality.'—*Plato.*

'The seeing of comedies ought to be forbidden to young people, until age and discipline have made them proof against debauchery.'—*Aristotle.*

'The German women were guarded against danger, and preserved their purity by having no play-houses among them.'—*Tacitus.*

*Ovid*, in a grave work, addressed to *Augustus*, advises the suppression of theatrical amusements as a grand source of corruption.

'It requires not time nor thought to discover the poisonous influence of such plays, where the chief characters are decked out with every vice in fashion, however gross; and where their deformities are carefully disguised under the embellishments of wit, sprightliness and good humor.'—*Kaimes.*

Dr. Johnson, speaking of the effect produced by Collier's view of the immorality and profaneness of the English stage, says, 'The wise and the pious caught the alarm, and the nation wondered that it had suffered irretrievable and licentiousness to be openly taught at the public charge.'—*Life of Collier.*

'It is impossible that an establishment (the theatre at Geneva) so contrary to our ancient manners, can be generally applauded. How many generous citizens will see with indignation this monument of luxury and effeminacy raise itself upon the ruins of our ancient simplicity! Where is the prudent mother who would dare to cury her daughter to this dangerous school? And what respectable woman would not think herself dishonored in going there? In all countries the profession of a player is dishonorable, and those who exercise it are every where contemned.'—*Rousseau.*

'Nothing has done more to debauch the age in which we live, than the stage poets and the play houses.'—*Collier.*

'Although it is said of plays, that they teach morality; and of the stage, that it is the mirror of human life; these assertions are mere declamation, and have no foundation in truth or experience. On the contrary, a play-house, and the regions about it, are the very hot beds of vice.'—*Sir John Hawkins.*

'The play-house is the devil's chapel; a nursery of licentiousness and vice; a recreation which ought not to be allowed among a civilized, much less a christian people.'—*Tillotson.*

'A celebrated comic performer on the English stage, retiring from London for a short time on account of ill health, and meeting with a pious friend whom he had once intimately known, said, 'I have been acting Sir John Falstaff so often, that I thought I should have died; and had I died, it would have been in the service of the devil.' The testimony of a player himself!—*Stiles' Essay.*

'It is amazing to think that women, whose brightest ornament ought to be modesty, should continue to sate by their presence, so much unchastity as is to be found in the theatre! How few plays are acted which a modest woman can see, consistently with decency, in every part. And even when the plays are more reserved themselves, they are to be seasoned with something of this kind in the prologue or epilogue, the music between the acts, or in some scandalous farce with which the diversion is concluded. The power of custom and fashion is very great in making people blind to the most manifest qualities and tendencies of things. There are ladies who frequently attend the stage, who, if they were but once entertained with the same images in a private family with which they are often presented there, would rise with indignation, and reckon their reputation ruined, if they should ever return.'—No woman of reputation, much less of piety, who has been ten times in a play-house, durst repeat in company all that she has heard there. With what consistency they gravely return to the same school of lewdness, they themselves best know.'—*Witherspoon.*

## MCDOWALL.

We cannot close this article, without alluding to the fact, that, with whatever enormities McDowall may be charged, he seems to be guilty of those sins only, which have been common to all reformers. The apostles were adjudged 'as the filth of the earth, and the off-scouring of all things; and it was said of them, 'These that have turned the world upside down, have come hither also; Luther was rash, and 'carried things too far,' Knox was too bold and full of zeal, and 'carried things too far.' The Bible, in infidel France, was not only 'presented,' but burnt 'as a nuisance,' and publicly burnt by the hands of the common hangman. Clarkson and Wilberforce 'carried things too far,'—for the abolition of slavery. Goodell has always been guilty of imprudence, and of carrying things at least two years 'too far' ahead of those, who have come after him at that humble distance, shouting victory, and crying out, 'Put him down, and withdraw your patronage from his "obnoxious" periodical.' Garrison is still a 'mad-cap,' a 'hair-brained fanatic,' a vile 'incendiary,' and every thing else, which 'delicacy' forbids us to mention, but with which every true philanthropist must be reproached and denounced, until he either gains the victory, or dies in the contest. For, as we once heard remarked, 'it has always been the fashion in this world, to calumniate dead saints, and persecute living ones!' Take courage, then, brother McDowall!—for although we do not believe you have yet committed so many sins in the eyes of the world, as did the apostle Paul, and are therefore not yet quite so worthy to have your head cut off, as he was; yet there is still opportunity for you to increase your guilt, by continuing to lay open the sources and evils of licentiousness; and you may already be entitled to a share in that benediction, pronounced by our Saviour, in Matthew 5: 12, to which you may turn and read for yourself. 'The Master of the house' was called 'Beelzebub,' and the world were evil? what, then, are we not to expect toward 'members of his household?'—*New-England Telegraph.*

## TO THE PUBLIC.

## LECTURES.

## SLAVERY AND ITS REMEDY.

JUST published, and for sale at the office of the Liberator, Lectures on Slavery and its Remedy, by AMOS A. PHELPS, Pastor of the Pine-street Church, Boston. Price 50 cents.

This work is one of the best, if not the very best among the numerous publications which have appeared in defence of doctrines and measures of abolitionists, contains the sanction of ONE HUNDRED and TWENTY-FOUR CLERGYMEN, of various denominations, to the doctrine of universal abolition. It is extremely pungent, argumentative, and comprehensive, and deserves a place in every family in the United States. The folly, the wickedness, and the suicidal tendency of the course pursued by the friends of gradual emancipation, and of the colonization scheme, are delineated in a masterly manner. It also contains a valuable Appendix, partly from the pen of Mr. JAMES COFFIN, giving an account of the numerous insurrections which have taken place among the slaves since the introduction of slavery into this country. The work occupies 245 pages, large 18mo.

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## TO THE PUBLIC.

## SIROP LES HERBE.

'SIROP' is offered as a Sovereign Remedy for Colds, Coughs, Asthma, Spitting of Blood—all diseases of the lungs and lungs, and indeed every thing leading to Consumption. It is equally efficacious in removing Scrofula, King's Evil, Tetters, and all these affections that originate in the impurity of the blood. To those who are afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the efficacy of its powers—and it may be taken in the most delicate state of health, being purely a combination of Herbs, Roots, Plants, &c. The proprietor of this 'Syrup' does not recommend it in the general style, by saying 'it has made a Thousand Cures, or that it has produced Hundreds of Certificates; but he can only say from experience, (the only test,) that it will effectually relieve and remove those complaints she has named above. The proprietor of the 'Syrup,' however, will subjoin the following certificates from persons who have been relieved by it, and in the manner they have stated, and who heretofore had no return of their symptoms up to this time. She could furnish many more to the efficacy of the 'Syrup,' but she thinks that those who will have the effect of inducing those who may be laboring under any of the complaints she has mentioned to try it, which is all she asks; being fully satisfied that whenever it has a trial, its virtues will be acknowledged and its credit established.

E. MOORE, Philadelphia.  
The 'Syrup' can be had by addressing letters (post paid) to the Proprietor, No. 15 Spruce street, two doors below Second, north side—or to her Agents, Budd, West & Co. No. 249, Market st., Harlan & Siddall, N. W. corner of Fifth and Minor streets—Lydia White, at the Free Labor Store, No. 42, North 4th street, four doors below Arch, West Side.

Philadelphia, January 1, 1834.

Mrs. MOORE—I make the following statement from a hope of being serviceable to those of my fellow creatures who may be affected as I have been. It is now more than five years since I was first attacked with scrofula. Nearly five years of the time I had the advice and attendance of some of the most skillful physicians of this city. They did almost nothing; on the contrary, the disease gained ground daily, and at the time I commenced taking your Syrop Les Herbe, I was a distressing object to look at, and the pain I suffered was almost beyond endurance. It is now about six weeks since I first began to take your syrop, and have had about five bottles, and all pain has ceased, and every vestige of the disease has disappeared. Any person who wishes to be satisfied of the truth of this statement, have only to call at my house, and see me, when they will be satisfied with my present appearance, and I can easily satisfy them as to what my appearance was but a short time ago.

MRS. STAKELY, Opposite 19 Co's Alley, Philadelphia, January 24, 1833.

Mrs. MOORE—Having received such decided relief from your Syrop Les Herbe I feel it my duty to make it known to the public.—In the fall of 1831, I took a severe cold, and it settled on my breast. I tried every thing, but without obtaining any relief. I continued this way until March last, when I commenced taking the 'Syrup;' and after taking two bottles I was so far restored as to discontinue its use, and I have had no return of the symptoms since. JANE WHITE.  
Price's Court, Lombard, above 3d street, Philadelphia, April, 1833.

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April 19. epifw